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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The friends of freedom cannot lightly bestow their confidence. They can put trust only in men of tried character and inflexible will. Three things at least they must require: the first is backbone; the second is backbone; and the third is backbone. When I see a person of upright character and pure soul yielding to a temporizing policy, I cannot but say, He wants backbone. When I see a person talking loudly against slavery in private, but hesitating in public and failing in the time of trial, I say, He wants backbone. When I see a person leaning upon the action of a political party and never venturing to think for himself, I say, He wants backbone. When I see a man careful always to be on the side of majority and unwilling to appear in a minority, or, if need be, to stand alone, I say, He wants backbone. Waiting this they all want that courage, constancy, firmness, which are essential to the support of principle. Let no such man be trusted.

—*Charles Sumner, November,* 1849.

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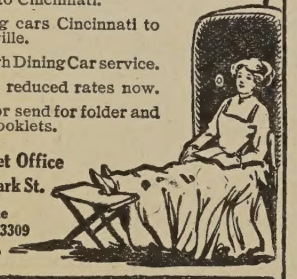

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, FEBRUARY 9, 1911. NUMBER 24.

KNOWLEDGE

So many Aprils went away
Before I learned one little part
Of all the joy each fragile day
Hid in its heart.

So many Summers hastened by...
Before I caught their secret spell,
And read in bloom and leaf and sky
Life's miracle.

Would that Youth's eye could see the grace
And wonder of the drifting years.
Grown old, their loveliness we trace
Through blinding tears.

—*Charles Hanson Towne.*

Rev. Henry A. Atkinson, who has recently been installed as Secretary of the Department of Labor and Social Service of the Congregational Brotherhood of Chicago, told the Men's Bible Class in the Evanston Congregational Church last Sunday that there was not a single laboring man on the roll of any of the Evanston Congregational Churches. There is something the matter. We hope Mr. Atkinson will be able after a while to indicate what the matter is.

Rev. Harry S. Longley, the duly installed rector of St. Mark's Episcopal Church in Evanston, took time by the forelock and announced in his first Sunday sermon that he hoped "The Vestry will see to it that the expenses of the church are paid with money derived from legitimate sources." Everybody knows what such a position means when taken by the pastor of a modern church. It means that he has seen through the economic fallacy, spiritual superficiality and questionable ethics of church fairs, suppers, bazaars, and other money-making entertainments.

An interesting conference was held at the University of Chicago last Saturday and Sunday. The students of the Theological Schools of the Middle West and those who are considering the question of entering the ministry were invited by the representatives of the Theological Schools in and around Chicago to come and hear their work interpreted by those who are the veterans of the field, who were thus enabled to address the new recruits before they put on the armor. The word of mouth was reinforced by personal inspection and visitation. On Saturday afternoon the boys visited in flocks such institutions and churches in the city as appealed to them. Two separate bands of a score or more such students visited the Abraham Lincoln Centre and passed from basement to upper story, asking questions all the way.

American society has lost a benignant friend and American letters an elevating influence and an ameliorating power in the death of Elizabeth Stuart Phelps Ward. She who saw the "gates ajar" also felt the pangs of the dog, stood by the degraded, and interpreted the woes of the drunkard's wife. Her story of "Jack" is the most searching and potent interpretation of the hopeless tyranny of drink we know in American literature. Mrs. Phelps' "Jack" is to be classed alongside of Edward Everett Hale's "Man Without a Country," Bret Harte's "Luck of Roaring Camp," and John Brown's story of "Rab," among the masterful short stories in the English language. Her life was a long apprenticeship for the cheerful growing and ever-expanding immortality she predicted and still more predicated in her own beautiful life.

The Woman's Club of Chicago has been trying the experiment of offering a Sunday afternoon ten-cent concert in Fullerton Hall. Some of the readers of UNITY may not know that this is one of the most attractive little halls in the heart of the city, located in the Art Institute, with all the attractive surroundings implied by that name. The Monday morning papers announce that 200 people were turned away last Sunday on account of want of room. The hall seats 483. Of course a program under such auspices must necessarily be both chaste and economic, for the Woman's Club represents more taste than it does money. This success under the most favorable of circumstances ought to be a suggestion for other cities and other organizations. Here is a chance for favorably located city churches to try a worthy experiment.

UNITY has often decried the waste of competition and urged the economy of co-operation, but there

seem to be exceptions. It is interesting and profitable to see the competition arising between the German and English officials in the direction of Temperance. It is well known that the Kaiser is vigorously pushing the temperance consideration in the army and navy. He is reducing the beer and opposing the distilled liquors. Evidently his British neighbors have taken note of this, and the surprising fact is announced that two British cruisers, the Rainbow and the Niobe, are hereafter to be teetotal men-of-war. All grog has been abolished from the rations on ship. The drink of one part rum and three parts water is no longer the luxury for the boys on these British ships. Here is a great step in advance from the time when the daily allowance to each man was a gallon of ale and half a pint of rum. Surely, when England and Germany enter a competitive race in the Dry Movement, there is something to be expected.

As indicated in our last week's issue, last Saturday was a sort of field day for the Referendum agitation in Chicago. In the afternoon the City Club was addressed by Judson King, Lecturer of the National Referendum League, in which he enthusiastically championed the movement towards direct legislation. In the evening the Civic Federation of Chicago, as intimated in our last week's issue, at a banquet called for the expressed purpose of counteracting this agitation, was addressed by Frederick T. Holman of Oregon, who spoke in opposition to the movement, he being the leader of the forces that tried to defeat the movement in Oregon. Mr. King answered the one most practical objection of Holman and others in regard to the long ballot of South Dakota, saying that this was a deliberate perpetration on the part of the politicians who are opposed to the Referendum movement in that state, and who conspired to render the thing absurd by multiplying the questions that would be submitted to the people to their confusion. On Sunday Samuel Gompers, President of the American Federation of Labor, speaking in Chicago, roundly denounced the opposition and committed the Labor Union enthusiastically to the Referendum movement. It will be a regrettable day that will force an issue between the representatives of capital and the representatives of labor, whether it be on the farm or in the shop, but if such a division is forced, there can be but little doubt as to the outcome of the issue. On this account we regret the assumption of the Civic Federation to speak as a body against the movement which has so much to commend itself to the judgment both of the practical, honest, plain, common man and the student of statesmanship in academic circles. The saying ascribed to Lincoln, applies to the discussion in hand: "You can fool some of the people all the time; you can fool all the people some of the time; but you can't fool all the people all the time." And Theodore Parker's epigram is also pertinent, "Everybody knows more than anybody." It will not do to build a system of statecraft in a democracy on the assumption that common people cannot be trusted, and that a majority of the voters are more likely to go wrong than a small coterie of representatives elected under the present inadequate method. As it now is, the so-called representatives of the people, in City Council, State Legislature and National Congress, are often found to misrepresent the constituency they fain would represent, and at whose intelligence, under pressure, they are apt to cast reproach.

President Charles W. Eliot is growing younger and more noble day by day. He has recently addressed a letter to the President of the National Liberal Immigration League, concerning restricted immigration. In the interest of what he calls gratitude, justice and generosity in the actual Americans of today, he sets forth cogent reasons why there is no occasion for restricted immigration legislation at the present time. These considerations are set forth in clear, strong language. We can but epitomize: First, the almost universally acknowledged fact that there is a scarcity of labor in the United States on every hand. Second, the almost universal assent to the proposition that every healthy, honest laborer who comes from other lands contributes appreciably to the productiveness and wealth of this country. Third, an educational test to restrict immigration is misdirected and unkind. Fourth, all attempts to exclude healthy and honest immigrants are inconsistent with the rightful generosity of freemen toward people who wish to be free. Fifth, the anxiety aroused because some of the immigrants differ from us in race and religion is unwarranted by facts. The experience of the country thus far shows that the fear of such amalgamation is not justified. Sixth, the fear of the undue growth of the Catholic Church through European immigration is a confession of weakness, a lack of faith in the efficiency of religious toleration, the independence of the church and state as bulwarks of political freedom. Seventh and finally, he refutes the implication that America is no longer needed as a refuge for the people of other lands. He says: "People who exile themselves and encounter all the risks of a new start in life in a strange land must have some strong motive for such extraordinary conduct. At any rate, the decision of the question whether America is still needed may best be left to the people most interested, to the people who, being poor or hopeless at home, think they see brighter prospects and an animating hope in the new world." All of which we believe to be as good statesmanship as it is good religion. Indeed, that alone can be good statesmanship that is high religion. The whole world is too small to be cut up into walled en-

closures. The very effort to keep out the undesirable element in society is the best way to cultivate the same on the inside. Race prejudice always hurts the would-be superior race more than the inferior and suspected race. It is a case of "Blessed are the persecuted" and "Woe to the persecutor." The people who dread the contact with inferior races are the very people who are first to be debauched by that contact. Not the inferior but the would-be superior race is lowered, degraded by insistence upon this line.

Mohammedanism Still a Living Faith

Current Literature for February gives a page to the discussion of "Moslem Advance Through Moslem Eyes." In this article there is set forth in forceful language an account of the growing aggressiveness of the Mohammedan religion. According to this writer, the new Turkey is to contribute but little toward the amelioration of the severity and bitterness of the Mohammedan religion, the conventional idea of which is largely assumed to be, that of a faith that is fanatical, aggressive, bigoted, and inspired by an inferior morality. According to this writer, there is need of arousing Christian missionaries and Christian scholars to the work of combating the fell advances of this conquering though grim faith.

But Dr. George A. Dorsey, in a recent letter to the *Chicago Tribune*, written from Lahore, India, gives a more hopeful estimate of the situation. He tells us that "few religious systems are more systematically misrepresented or less understood in the West." If the quotation which we print at some length below is true, does it not suggest a different attitude on the part of Christianity toward this obstinate and still virile faith? Progress would gain little by supplanting Mohammedan dogmatism with Christian dogmatism. Indeed, if one must choose between the theology of the Koran and the theology of the Christian, as interpreted by John Calvin and his successors, the advantages are probably on the side of the Mohammedan. It, at least, is true to the fundamental postulate of monotheism, and it has more successfully escaped the crude philosophy of sacrificial atonement, which characterized the earlier faiths of the world, than has orthodox Christianity in its dogmatic and theological statements. Only a mad zealot can hope to supplant the faith of Islam held by such a multitude by another faith propagated in antagonism to it and by methods calculated to arouse great bitterness of feeling. If the liberal Christian would only seek and find out the liberal Mohammedan and, so far as their common faith and common aspirations permit, co-operate on the lines of modern civilization, glorifying not only the spelling-book but steam engines and the American harvester and the public school methods, it would contribute to an Arabic civilization that would retain what is noble in its history and infuse the same with modern light and modern democracy.

It must be that so virile a faith has in it elements worth saving, and it is the business of its sister monotheistic religions, Judaism and Christianity, first to understand and then co-operate when they can with the best elements in it. This is what Doctor Dorsey says:

I believe it is not too much to say that the ordinary American looks upon the Mohammedan as an untamed fanatic and believes his religion a cloak to gross immorality, which promises a future life to the faithful replete with sensuality. We are inclined to think of Mohammedanism as synonymous with bravery, bigotry, fanaticism, and at the same time with knavery, trickery, sensuality, and abysmal ignorance.

Further, it is generally believed that Mohammedanism is a decadent religion; that as an active, living, growing faith it has had its day; that Mohammedan countries have long since reached their height of glory and power; that nothing remains but continued apathy and stagnation, unless they abandon their religion—and with it all their practices—and accept some other faith.

And yet Arabic—and Arabic, in a way, is synonymous with the religion of the prophet—is the most widely spoken language in the world today. Chinese characters are used by more people, but a knowledge of Arabic characters will carry you farther around the world. Throughout Northern Africa, in Central Africa, among the Swahilis of Eastern Africa and the Arabs of Zanzibar; in the Philippines and the great islands of Malaysia; in parts of China, across northern India, throughout Afghanistan, eastern Turkestan, all of Persia, all of Turkey and Arabia, the sacred alphabet of the Koran has gone, embracing the whole of the Moslem world.

And along with Arabic grammar and vocabulary has gone the Mohammedan religion.

There are between 200,000,000 and 250,000,000 who pray to their God in the language of Mahomet. Mohammedan emigrants of India have carried the Arabic tongue to British Guiana and Jamaica. There are prayers to Mahomet in Arabic in Siberia. A Mohammedan mosque has been erected in St. Petersburg, donated by the Amir of Bokhara. Arabic has been used in Chinese tracts, printed in Tokio. And now they will build a mosque in London.

But Mohammedanism is not dead, nor is its medium, the Arabic tongue, a dying language. Delitsch's "Babal und Bibel" has been translated into Arabic and is disseminated from Cairo, to be used as a weapon against possible encroachment by Christians.

There are two significant things about Islamism. It is the faith of at least 200,000,000 people. It was once the dominant militant faith of earth and, at the same time, the most progressive. A religion which accomplishes this is worthy something better than an ignorance which breeds contempt. Grant that the ethical system of Islamism is as far removed from Christianity as you think it is, grant, too, that the majority of Mohammedans are under the dominion of unbelievers, it is nevertheless true that what Mohammedans have done they can do again. If they lag behind in modern progress it is due to no inherent element of their faith or color of skin.

Whether a religious system is right or wrong, good or bad, moral or immoral, ethical or unethical from our point of view has nothing to do with its efficacy in making for progress and strength. There are many kinds of progress in this world, but only one species of human beings, one genus homo.

No religion ever made conquest so rapidly and far reaching as the religion of Mahomet. In the first eighty years of its existence it spread from the Indus to the Tagus and from the Volga to the Arabian sea. Nor was it aided in its march by a Darius, an Asoka, or a Constantine. Nor has the world ever seen such assimilators. In a single period of marvelous expansion Arabs assimilated to their creed more aliens than any stock before or since, not excepting Greeks, Romans, Russians, or Anglo-Saxons. Nor should it be forgotten that Arabs originated Judaism and largely determined its character. Under the banner of Islam a congeries of warring tribes became consolidated into a nation and for centuries carried aloft the torch of knowledge.

THE PULPIT

The Religious Views of Bjornson and Ibsen

ADDRESS DELIVERED BY KRISTOFER JANSON, CHRISTIANIA, BEFORE THE FIFTH UNIVERSAL CONGRESS FOR FREE CHRISTIANITY AND RELIGIOUS FREEDOM AT BERLIN, 1910

I have been asked to give a brief outline of the religious views of Bjornson and Ibsen. This will not be so easy, as neither of them, to my knowledge, has expressed himself to any extent on the subject. We must resort to their works for information, and as the persons of the poetry do not always expess the opinions of the author, but must speak out of their own character and veiews, which may perhaps be contrary to the opinions of the author, we must look at these expressions critically, and not tear them away from their connections.

I ought, however, to be better able to do this than most, as for a number of years I was the nearest neighbor of Bjornson, and was daily together with him, and I have also had the pleasure of being personally acquainted with the other of our great poets named. Bjornson was the son of a clergyman. His childhood in the parsonage of his parents, in one of the most charming and magnificent regions of Norway, and his personal love of father and mother, early aroused in his soul a feeling of reverence for things sacred. As a youth, commencing to think for himself, he was carried away by the Grundtvigian movement, which started in Denmark and extended to Norway.

The religious side of this movement was an opposition to the dry, soulless rationalism that had taken possession of most of the pulpits of Denmark and Norway. The young minister Grundtvig gave expression to this opposition when he chose as a text for his probational sermon: "Why have the words of the Lord disappeared from his house?" The sermon aroused much attention. A bitter theological discussion followed between the friends of Grundtvig and his opponents, and Grundtvig suffered much from it, but triumphed so far at last that he gathered a flock of the best youth of Denmark around his banner. Though orthodox in his dogmas, he had a leaning towards a more liberal faith. He criticised the idolatrous worship of the Scriptures. He denied the doctrine of total depravity. "The image of God in man has not been lost," he said, "else man would not have the capacity to receive the grace of God. The remnant of God's image in the soul is just the soil in which God can plant his seed, and from which our salvation grows up." This belief gave his followers more hope, more joy, more faith in the divinity of man, and gave them a greater desire than the rest of the orthodox party possessed to work for the mental and moral elevation of the community.

The opponents of Grundtvig nicknamed his views of Christianity "the happy Christianity." His successor, Brandt, characterized his idea thus: "Grundtvig's catechism may be written in three small paragraphs: 1. Spirit is power. 2. Spirit reveals itself only in the word. 3. Spirit works in freedom."

Grundtvig was very zealous for the continuation of the Lutheran reformation. Simultaneously with the religious revival there was an awakening of patriotic feeling. Grundtvig saw that what the Common School could give was too little to satisfy the needs of the masses. To ask of those who would continue the work of their fathers as farmers, artisans and laborers, that they should attend the Latin School for six or seven years, was too much. "No, let us get schools for the common people," they said, "where they can hear lectures that will arouse love in their hearts for the history and literature of their county and will awaken their interest in the great questions of the day." In that manner Grundtvig became the father of the popular High Schools, which have had, and still continue to have, an immense influence on the youth of Denmark and Norway. In half-yearly winter courses the young boys and girls of the peasantry assemble at the High School, and through oral narration of the lives of remarkable men and women, who, so to say, have made the history of the world and of their native land, through lectures on the discoveries and inventions that have lifted humanity in culture, through instruction in the proper use of their mother tongue, through study of arithmetic, geography and the sciences, the minds of the pupils are developed and enlarged. One of the most inspiring means of arousing interest at these schools is the art of song. Both religious and patriotic songs resound in all the hours of the school and the recesses outside. Grundtvig himself wrote more than four hundred hymns, many of them marvellous gems. In the last years of Grundtvig's life his friends from all the three Scandinavian countries used to meet at Copenhagen on his birthday, to celebrate it with speeches, sermons and songs.

There were sometimes as many as three thousand persons present, among them several hundred clergymen. And when they blended their voices in singing the beautiful hymns, written by the venerable prophet and poet, the hall often shook with enthusiasm.

Such was the religious atmosphere which Bjornson was breathing throughout the years of his youth. He participated in the meetings of the Grundtvigians, had his best friends in their company, was often on a visit to their popular High Schools, both in Denmark and Norway, and delighted the scholars with his inspiring discourses. He wrote ardent patriotic songs when the war was being waged with Germany for the sovereignty of Schleswig, and when the old prophet died in 1872, Bjornson wrote two beautiful poems in memory of Grundtvig and brought the farewell and thanks from Norway to his grave.

In the year 1875 Bjornson bought a farm in Gausdal in Norway. At that place was established a High School, in which I was a teacher. Thus it happened that I became his nearest neighbor for seven years. At that time he began to study the works of the German and Dutch critics of the Bible, and it wrought a violent change in his religious beliefs. Here were arranged crushing truths, which nobody knew or paid attention to at home, though these works had been accessible for a number of years. Why did not the educated and religiously interested people spread this information broadcast over the land? No, they had kept away from the hungry the bread of life for the purpose of holding them down in the old ignorance and power of priestcraft. Bjornson was frothing with

inward rage. He himself had been deceived, cheated, —that was the word. How serious his mental struggle was, I often witnessed myself. Sometimes when I came to him, I found him pale from excitement. Like a caged lion, he walked the floor to and fro, shaking his mane. He tore his hair and doubled his fists, while perspiration gathered on his forehead. And then, as is frequently the case, he went to the opposite extreme. He suspected all the old theological doctrines to be mere priestly impositions, and he swallowed uncritically all information that removed the foundation from under the old gods. I was often compelled to rush into the fire to save, if I might, a shred of honor for ancient Abraham, Moses or David. I shall never forget his flaming speech about the immoral and insane dogma of eternal damnation.

Out of this struggle Bjornson emerged as an agnostic. He put an interrogation point after every subject of discussion. "We cannot know anything about it. May be it is so; may be it is not. If there is a personal immortality beyond the grave, we must accept it, perhaps be thankful for it."

I am reminded of a funeral, where some of us, the friends of the poet, had spoken at the bier of the joy to be found in the thought of an eternal life, that should be a continuous labor of love till perfection had been reached. On our return from the cemetery Bjornson said: "I have never been able to understand your joy in the thought of an eternal life. As for me, I regard annihilation as the most desirable thing. When we have struggled and toiled through this life we ought to rest at last. The thought of continuation is painful to me."

In spite of his scepticism Bjornson always preserved his respect for beliefs seriously entertained by others, even when such beliefs were fanatical in the extreme. He showed this best in the beautiful picture he has drawn of the "miracle-minister" Sang from Nordland, in his play, "Above Human Power."

By the dogmatists, however, he has been regarded as an iconoclast. In the preface to his play, "The King," he says: "When my opponents want to characterize my work in a few words they say: 'He attacks the throne and the altar.' I think I have served mental liberty. It is wholesome, once in a while, in the land of a state-church, to remember what Christianity is. It is not an institution, still less a book, least of all a priestly robe or a house. *It is a life in God, according to the precepts and example of Jesus.* Maybe there are people who imagine they attack Christianity when they examine the history, origin or morality of a dogma. I don't think so. Honest investigation can only make it grow. Christianity, with or without its apparatus of dogmas, will, in what is the kernel of it, remain for thousands of years after us. There will always be spiritually-minded people, who through it will become nobler, some of them even great. I respect all of them. Among the Christians I have friends whom I love; never for a moment have I intended to attack their Christianity. I have no higher wish than to see them attempt, by its help, to change in full earnest some things in society."

Bjornson settled down in his agnostic opinions. His doubt of a personal immortality and continuation of existence beyond the grave rather grew to denial than remained mere doubt. In the last utterance from him on this subject he says*, "If we could get so far on this earth that we knew it, then I might understand that we would continue our life here or elsewhere to know more. If we ourselves always developed, then I might conceive that there would be no room left for further development. We should have to be moved over into a new existence to be able to continue our growth. But the fact is, when we have reached the age of 50 or 60,—even before,—we begin to grow downwards just as fast as we formerly grew upwards. If we live long enough, we end by becoming just as helpless and ignorant children as we were when we commenced. What, then, should we continue our life for? What is there in us that is not of the earth? The soul is described as if it were something different from and more than the highest function of the body, as something for and by itself; but this view, so far as I know, is not supported by proofs. Some complain of the possibilities which are lost when a man dies before he attains his full development,—and this the fewest attain. Can we think that we are born to a life so incomplete? Yes, this is in accord with what we are accustomed to see, namely, that the possibilities of millions are lost every year. Progress for us consists in creating better conditions, so that fewer possibilities will be lost. Let us do the good for the sake of the race and find our reward in its progress; let us suffer for the sake of mankind and believe that suffering is a contribution to a better time for it. Do I not believe, then, that there is a God? you will probably inquire. Yes, I believe in something that is the order and harmony of all forces. But to how much confusion has it not led, that people form relations to that which they do not know?"

Those who through psychical research believe themselves to have proved the immortality of the soul, Bjornson treats with undeserved contempt. He speaks of spiritualism as "a raging disease, a humbug." He admits, nevertheless, that "there is, no doubt, more around us than we can see or know," and he says that "it is no longer defensible to dispose of these things as pure self-delusions." These utterances of Bjornson are plain enough. He denies the existence of spirit separated from the body; he regards it only as "the highest function of the body," denies consequently an individual immortality in a world beyond the grave. All thinking, all labor must be done for the race, all suffering must be patiently borne, that the coming generation may obtain better conditions to live under.

This view comes out very strongly in his social drama, "Above Human Power," where he lets the two children Credo and Spera, who represent the hopes of the future, express the opinion that the inventions, which better the conditions of mankind, will solve the labor question. Credo says, "What inventions there will be! What wealth! But father said that *that* is nothing compared to what will come when all human beings some day *move home again to earth.*" And Spera continues: "Heaven is here. In our hearts, you know, there is heaven." Credo replies: "In the future and in everything we do for it, is heaven."

Still the poet's aspiration sometimes breaks through the steel armor in which he has cramped his thought and his heart; as for instance, when with joy he pays homage to God, as not only "the order and harmony of all forces," but as a creative, life-giving and guiding personality:

---

*A letter on immortality in "Samtiden," 1907.

Source of sources, well of light,
Who dost kindle all the suns,
Thou, who sowest in all brains—
Thoughts are lighted and extinguished,
Worlds are opened and are closed
In the new thy light is flowing,
Thou, who wast and art and shalt be!"

And in the following hymn, vibrating with religious feeling, he tries to give utterance to the thoughts that assaid him when confronted with God everywhere in the world:

Who art thou with the numerous names
From thousands of ages and tongues?
Thou wast refuge to us in our need,
Thou wast hope to the people oppressed,
Thou wast guest in the chamber of death,
Thou wast sunshine in gladness of life!
Still thy image we varyingly form,
And we call every view revelation,
And each person thinks his is the true one,
Till it bursts in a painful experience.
Oh, but be whom thou wilt,
For I know that thou art
As the eternal cry in my soul—it is Thou!
For justice and light,
For triumph of right,
In its power revealed—it is Thou! it is Thou!
All the laws which we see
Or conceive of, and those
Which we never shall dream of at all—it is Thou!
And their protecting care
Round my life they have laid,
And it sings in my heart—it is Thou! it is Thou!

Even the spirits, so deeply despised by him, find favor in his sight when he exclaims in "The King":

The spirit-world's society
Surrounds, like clouds, our life.
Rejoice, rejoice triumphal peals!
Crowds of spirits cleave the air,
And it glitters, as, in sunshine, snowlike shores.

When the young king's soul is carried home, the choir sings:

Look around thee,
See the flock that did surround thee,
When the truth was in thy heart, was in thy deed.

The genii are then surrounded by "the multitude of the heavenly host."

The poet also lets the spirit of the deceased old king look down on his son and discover how all the weeds he had planted in his heart and mind are now grown up luxuriantly. From this we must conclude that the mind of the poet is inconsistent enough at times to break through his ironclad theories.

To determine the religious views of Ibsen is more difficult, because he never, to my knowledge, has expressed himself definitely on this subject. But in so far as the real religion of a man is what he preaches in his daily life and not what he professes in his creed, the great monuments made by Ibsen in his mental workshop, his social dramas, must represent his religious confession. In these plays he unmercifully swings the lash over the world's widespread sins, hypocrisy, sophistry, immorality, indifference to woman's rights, worship of the right of the majority. Ibsen has at all times maintained the right of the individual in opposition to the opinions of the crowd, both in state and church. One must have perfect freedom to develop his individuality, but one must also be ready to take the consequences of his action. To be true to one's ideal, that is the challenge of Ibsen to the rising generation.

With a steady, but pitiless hand, like the surgeon cutting with his knife into the quivering flesh, he has exposed the sins of society, and has slashed at its lies in all forms. He has been an exhorter to repentance.

One of the poetical works of Ibsen, specially treating religious subjects, is "Brand." In that work, too, he intends to show how degrading and demoralizing it is to blot out, so to say, one's personal originality or individuality and makes oneself a mere cog-wheel in the machinery of state or church. Through Brand the poet maintains the rights of the individual to think freely and act freely, according as his call commands him. But we should make a great mistake if we supposed that Ibsen would present Brand, the man, as his religious ideal. Brand looms up above his soulless surroundings like a mighty tree in the forest; he preaches through his character and work self-sacrifice for others as the chief element in Christianity. But he succumbs in the fight, not as a suffering victim of the ignorance and prejudice of his day, but because he himself lacks perception of the many-sided nature of love, both in man and in God, and because he did not take into account that the course of development is a slow advance, inch by inch, and cannot be forced to sudden leaps by commandments of might. To transform human wills to voluntarily choose and live the reform is not done in a day or two. Although Ibsen has not furnished us with any dogmatic confession, he was altogether too intelligent a man to be orthodox, and he has not, like Bjornson, taken a position of denial in regard to the doctrine of the immortality of the soul. In "The Masterbuilder Solness" he takes hold of the occult questions. Solness has discovered that he possesses the remarkable power, whose laws he does not comprehend, by an act of his will to create in the consciousness of others the notion that what he has only desired, in reality has happened. When he would explain this, he says: "It is not oneself alone which does such great things. Oh, no, the helpers and servants, they must be with us,—they also, if it is to amount to anything. But they never come of themselves. One must call them perseveringly. As it were, inwardly, you know. For it is the 'troll' in one, you see,—it is that which calls to the powers outside us. And then you must give in,—whether you will or no."

We are reminded by this of the words in the Epistle to the Ephesians: "For our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in the heavenly places."

But was it necessary that Ibsen should have any personal connection with these utterances of the masterbuilder Solness? Is not Solness considered half-mad? Yes, I am convinced that the occult phenomena, the co-operation both for good and for evil between the world here in the flesh and the invisible powers above,—"the good devils and bad devils, light-haired devils and dark-haired devils" as Solness expresses it,—very much occupied the imagination of Ibsen. For when, some years ago, I gave some lectures at Christiania on Spiritualism and the doctrine of reincarnation, Ibsen was present, and after the lectures he stepped up to the platform, in full view of the audience, and took my hand and thanked me. Of this, at least, we may be sure: Nothing agitating the minds of his contemporaries, nothing of vital importance in

the development of humanity remained distant to the searching and penetrating intellect of Henrik Ibsen.

Citizenship and the Evening Use of School Buildings

The expression "Social Center and Civic Clubs" indicates two lines of activity. At the joint meeting of the School Extension Committee and the Board of Education, held July 5, 1907, it was decided that "the Social Center should provide opportunity for physical activity, by means of gymnasium equipment and direction, baths, etc., opportunities for recreation in addition to those which the gymnasium would offer, by the provision of various innocent table games; opportunities for intellectual activity by the provision of a library and reading room and by the giving of a lecture or entertainment at least once each week while the essentially democratic, intimately social service of the Centers should be gained through the opportunities offered for the organization of self-governing clubs of men, of women, of boys and of girls." The preamble to the constitution adopted by the first club formed in the social centers reads as follows:

"*Whereas,* the world needs men and women who can think clearly and express their thoughts well; and whereas, each of us has powers of clear thinking and good expression which need only practice for development; and, whereas, by combination of effort the best results may be obtained, we whose names are hereunto annexed, do form a society whose object shall be the cultivation of the powers of clear thinking and good expression by means of debates, essays, orations, public readings and discussions."

These quotations express clearly the nature of the social recreational and intellectual interests with which the first Social Center in Rochester started. The Club was an organic part of the Center, but the kind of club which formed this organic part is indicated by the above mentioned preamble. The Civic Club was not formed until later.

The above distinction between Social Center and the kind of club with which it started, and the Civic Club has been made here mainly for the reason that the Social Center in its social and recreational aspects applies to the school house in winter a principle that is already well established in connection with our public parks and playgrounds. It is simply the principle of providing by public taxation the opportunity for wholesome recreation. During the past year the city of Rochester has expended on its public parks and playgrounds more than $160,000.00. No defense is needed for this other than the fact that public welfare demands opportunities for wholesome recreation. This principle has been so well established throughout the country that the serious problem which the National Playground Association of America is now facing is not that of securing the grounds, but rather that of so administering them as to get the utmost possible value from them.

It is difficult, therefore, to see why the use of the school building for social and recreational purposes during the winter should not be defended on the same principle that the public parks and playgrounds are defended. Surely the need is as urgent and the opportunity which the school building affords for meeting the need is very great. Every community has its public school building while the parks and playgrounds are not easily accessible to every community.

It is precisely this need that the Social Centers of Rochester are attempting to meet so far as the facilities at their command allow. The Saturday night Neighborhood Meeting of No. 9 Center has an average weekly attendance of nearly one thousand people. The music and the entertainment afforded are keenly enjoyed and appreciated, and if one doubts that a need is being met, that doubt can be removed by attending a meeting. In like manner, the reading room, the unusually good gymnasium facilities, the dramatics, the orchestra and the other musical clubs, and the social activities are shared with pleasure and profit to all. In this center an Italian Club has recently been formed with aims that are worthy of the best public support. As the president of the club expressed it, "We want a place that will do for us what the Young Men's Christian Association is doing for the American boys." This want cannot be met in the terms expressed, but the spirit of the desire is most worthy.

In No. 14 Center another Italian club, with aims equally worthy, meets regularly every Sunday afternoon and every Wednesday evening. This club is now planning an entertainment, the proceeds of which shall be given to some worthy charity in the city. In the same center a large group of Scandinavians meets on Thursday evenings. One of their own number instructed a group in elementary English. They have their social gatherings. They sing their own folk songs, and they do it all with a spirit of enjoyment and appreciation that does credit to themselves and to the center in which they meet. On Friday night a Neighborhood Meeting similar to that of No. 9 affords an opportunity for the Italian clubs, the Scandinavian club and the American clubs to gather in a spirit that argues well for good citizenship.

These centers have a greater range of activities than do the centers at West High, No. 27 and No. 36, though so far as the same activities are found in the last three named they do not differ essentially from those already described. They are filling a valuable place in the leisure life of those who attend them. They, therefore, reach over into a field that has been exploited for private gain, leaving the exploiter richer but the community only too often poorer in purse, taste and character. The leisure life problem is yet to be solved. A comparatively weak man may be a good citizen while he is at his work, but it takes a strong man to use his leisure hours with advantage to himself and with profit to the community. If the Social Center can throw any light upon the problem and do its part in the solution of it, then it is deserving of a hearty public support.

So far as the kind of work done in the Social Center club conforms to the principles stated in the preamble previously quoted it is strictly educational and needs no defense.

An attempt has been made to show that that part of the movement pertaining to the wider use of school buildings which has been described thus far, is working on well established principles. But the whole movement has not yet been described. At the same joint meetings referred to above, it was decided that the Social Centers should be used for "free untrammeled discussion—even politics and religion not being tabooed." Furthermore, the first Civic Club to be

formed adopted the following preamble:

"Whereas, the welfare of society demands that those whose duty it is to exercise the franchise be well informed upon the economic, industrial and political questions of to-day; and whereas, by combination of efforts the best results may be obtained; and whereas, the public school building is the best available place for such combination of effort; therefore, we, whose names are hereunto annexed, do form a society to hold, in the public school building, meetings whose object shall be the gaining of information upon public questions by listening to public speakers and by public readings and discussions."

The above quotations indicate a distinct line of departure. This departure involves a principle that is yet to meet with general acceptance. It is inevitable that a movement so far-reaching in its consequences should meet with severe questionings. That the idea has in it fascinating possibilities is widely conceded. That it presents many problems yet to be solved must be frankly admitted. Would not such a movement lead to much aimless discussion that would discourage the attendance of those whose presence was essential to real accomplishment? Would it not open to the radical and the reformer the way of exploiting his private theories at public expense? Would it not thereby sow the seeds of discontent that would result in a harvest of destruction to all social and civic order? These and questions of like nature varied the apprehension of many.

To say that some of these tendencies have not been formed would be untrue; to say that they have reached serious proportions in the movement as a whole would be equally untrue. There is today in many of these clubs an increased spirit of tolerance, a better insight into the real function of the club, a clearer grasp of the problems which confront them and a firmer conviction that these problems can be solved. Some clubs have gone out of existence; others are being formed. It is all a pioneer work that involves a principle of vital importance to a self-governing community. It will result in promoting the common good just in proportion as a sense of public duty and civic responsibility brings into these clubs an ever increasing number of men of sympathy, tolerance, sound judgment and faith in humanity.

It ought to be stated in conclusion that these activities have so adjusted themselves that the Social Centers are working in the first principle discussed in this article. In school buildings 27 and 36 this principle prevails exclusively. On the other hand, the Civic Clubs, in which the second principle is being worked out, are meeting with no Social Center activities whatever, in schools 15, 18, 23 and 33. In the West High School and in schools 9 and 14, both the Social Centers and the Civic Club are found.

Herbert S. Weet, Assistant Superintendent of Schools, in the "Common Good," Rochester, N. Y.

Problems From Current Events

A certain man in this town has long wanted to write a book of arithmetic problems based on history, current events, and industrial statistics, and suitable for supplementary use with any text-book. One evening just before Christmas he concluded to begin and picked up his evening paper to study current events. One news item that he noticed informed him that a prominent dealer in automobiles in New York was to deliver as Christmas gifts to sons of wealthy fathers a large number of automobiles ranging in price from $2,000 to $10,000. Another boy, who was the son of a railroad president, was to have placed in his yard a complete miniature railway system with real locomotives, trains, stations, switches, signals, etc., which was to cost several thousand dollars. He read in another column of ten thousand children of striking miners in Pennsylvania, who were living in huts and tents and who were being told by their parents that Santa Claus was on a strike too, so they would not be disappointed when they did not get any toys and had to do without enough food and warmth on Christmas day.

Then our friend concluded to take a walk. On passing a large store, which was brilliantly lighted to display a lavish profusion of Christmas goods, he noticed some ragged, shivering children with their cold little noses flattened against the plate glass, looking wistfully at the display within, and he heard one little fellow say: "Santa Claus is a partial old thing anyway. He will give some boys rifles and bicycles, but I'll do well if I get a banana and a little sack of taffy. Mollie wants that big doll that shuts its eyes, but she'll get a sack of peanuts and a five-cent hair ribbon."

The man went back home and read some more current events, some history, and some industrial statistics. Then he forgot all about his book and pondered until bed time on some problems that were not arithmetical. After retiring he dreamed of writing his book. Since it will probably never be published, we give a small part of it below:

1. If one boy gets an automobile costing $3,000, how many boys might get bicycles costing $25 each for the same amount?

2. If one boy's pleasure is worth 10 cents a day, what is the profit or loss in five years on the investment for the boy with the automobile, and for the boys with the bicycles? What is the difference?

3. If food and toys worth $1.50 would make one of the 10,000 children of the Pennsylvania strikers happy on Christmas day, how many New York boys would have to give up $5,000 toy railway systems to make them all happy?

4. If an American heiress buys a foreign title for $1,000,000, pays off a mortgage of $500,000 on a dilapidated castle, and pays $100,000 of her new husband's gambling debts, and gets a degenerate duke, a crippled count, or a pauper prince thrown in, how many people now living in rented homes could pay for homes of their own with the amount of her wedding expenditures, if we count each home at $4,000 and five persons to the family?

5. The wife of an American millionaire in a recent suit for divorce and alimony swore that she could not dress properly on less than $40,000 per year. How many shop girls, stenographers, and school teachers would this dress when they would be glad to have $125 per year for clothes?

6. We are informed that the government is building a few Dreadnoughts at a cost of about $10,000,000 each. How many beautiful and sanitary country school houses at $2,500 each could be built for the price of one of these life destroyers, and how many

children could go to these schools each year if we count 32 children to the school?

7. An American steel manufacturer recently gave $10,000,000 to promote the peace of the world. If he made a profit of $50,000 on the steel armor plate on each warship built by the government, how many warships did the U. S. have to build to promote war and to yield him one-half of his recent gift? How many of the Homestead iron workers had to have their wages reduced, say one dollar a week for ten years, to make up the other half of the gift?

8. Another multimillionaire has just given $10,000,000 to a great university already having twenty-five or thirty millions. How many homes could be furnished the library of books named and priced below for one-half this amount?

Ida Tarbell's History of the Standard Oil Company, $5.00.

The Menance of Privilege, 50 cents.

The Truth About the Trusts, $1.00.

Protection and Free Trade, 50 cents.

Progress and Poverty, 50 cents.

How many village high schools at $20,000 each could be built and furnished with the above books for the other half of his gift?

Now, if you teachers do not want to try these on your pupils, you might assign them to a lot of grown up people who ought to begin to think about such problems as these and others suggested by them.

—*R. C. Moore, in the School News.*

Notes

On the table lies a book from the Macmillan Co. entitled "Unitarian Thought," the work of Ephraim Emerton, Professor of Church History at Harvard. I do not quite understand how any one man can undertake successfully to state what Unitarian thought really is, when we know how very wide a divergence there is among those who pass by that title. Unitarianism has been a flux from first to last. It excluded Theodore Parker during his life, but now we may justly say that with the majority of Unitarians,—the very large majority,—Theodore Parker stands for the prophet of the Nineteenth Century. However, Dr. Emerton has given a very judicious and a very rational view of that scattered but potential class of people without any unity of their own except the title Unitarians. The book does not soar, nor does it indulge in many brilliant passages; it has on the contrary an even tone, with a remarkably clear method of statement. It can be read easily and digested. It has a quiet way of ignoring a lot of theological rubbish, and skipping the squabblings of untrained minds that have made most of the noise of the last hundred years. Nature has a sweet way of tossing a bit of earth into the grave of bigotry, adding requiescat in pace. History is mostly a bed of crotchets and notions and creeds and systems that make good humus for the soil of the future. I am particularly interested in noting here and there a quiet bit of allowance not even apologized for as if they were innovations; yet after all some of these passages involve the whole theology and the whole anthropology as well. What will you make of this passage, "The chasm has been narrowing perceptibly as we have learned more and more of the mental processes both of men and of animals. It is even a little humiliating to a human being to consider his inferiority in so many respects to his inferior cousins." Well, get this book and read it in your quiet hours.

E. P. P.

TIRED

If God should take these things out of my hands
I work with day by day, and give them to another,
Bidding me rest awhile, as I have tho'tless
Prayed to do, and I should see the cares
Which ache my life fall by, and be
Part of another's world; if he should say
"Child, take your rest now," and close down the blinds
And leave me to myself,—O would I rest,—
I who am made for toil and cannot rest
Till soul and body separate?

How should I answer him
If he should say, "Let other hands perform
This drudgery; let other hearts beat out your loves today;
No little eyes will turn to you for help;
No little hands reach up for you to hold;
You need replenish nothing of the wear
And stress of being. I will take your load
Which presses down so wearily today
And give it where an emptiness has lain
Long nights upon the heart; where days
Have come and gone bearing away the hope
They bro't at morn." And it may be
That I am not so tired, at least not quite so tired
As seemed in the beginning; it may be
My hands are not too full for comfort.

Do I know
Whereon I tread in all his universe
When at the evenfall my tired feet
Press the home floors reluctantly? Do I
Guess dimly that my worm-eat window-frame
Borders the brow of morning and of God?
What do the feel of hands and feet reveal
In their perfection? Shall the noiseless hinge
Of life's great doors swing to-and-fro in me,
Letting activity and rest pass in and out
At will, and I not bow my head
In silent adoration for the joy of being?

Humboldt, Iowa. HARRIET LAKE-BURCH.

"TIED TO HIS MOTHER'S APRON STRING"

He flushed, for he was a boy, and proud;
Too proud and strong to be hurt by the fling
Thrown out by one of the boys of the crowd:
"Huh, tied to an apron string!"

His heart had confirmed what his mother had taught,
So he'd clenched his fist 'gainst the torturing
Of an innocent toad that the boys had caught;
Whence, the taunt of "the apron string."

Years after, 'mid maddening councils of men,
With the nation's integrity tottering,
He clenched his fist 'gainst the wrong again—
That boy of "the apron string."

He struck the shackles, with that self-same fist
From millions of thralls, them delivering,
And shone the world's Premier Philanthropist,
Still tethered by that apron string.

He wrote his name on the brow of the age
In letters that burned themselves, glittering,
Deep into time's ever unfolding page,
Held yet by that apron string.

His great heart compassed the world with its love;
It shed its sweet warmth on each living thing,
From the lowliest worm up to mankind above,
All hallowed by that apron string.

And all of the nations mourned when he died,
And they knew that this mightier than any king
Would enter the presence of God, still tied
To his mother's apron string!

WILLIAM COLBY COOPER.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

Francois De Turenne, in an article in *Die Zeitschrift* of Hamburg, Germany, writes as follows of journalism in France:

"There are many, we are told, in foreign countries who regard our French newspapers as journalistic models. Whenever I read such judgments in German, English or Italian books, I am forced to smile. It is sometimes agreeable to be misjudged, and everybody enjoys flattery. But when on my travels it happens that some one sings to me personally the praise of our newspapers I grow embarrassed, and often must seek for phrases to help me over this dangerous topic of conversation. . . . A Frenchman once said, twenty-five years ago, 'France is too old a country to enthuse for ideals.' Our Press mirrors this prevailing spirit. It does not seek to instruct or uplift, its one desire is to make money. Foreigners applaud our newspapers because they are not burdened with advertisements. They consider this as a sign of idealism. Let me give an analysis of one of our great Paris dailies, less to destroy any ideal which may be cherished than to show that the Parisian press is more open and accessible than that of any other country; to be sure only when one approaches it with a full pocket-book.

A great Parisian daily, selling for fifteen centimes (3 cents), begins on the first page with a leading editorial, which, four or five times during the week, is written by some celebrated French writer. These articles are paid for at unusually high rates—between fifty and one thousand francs ($10 to $200.) The other days of the week the journal described prints articles by unknown literati, scholars or politicians, for which opportunity the author must pay the newspaper between one and four thousand francs. What point of view is represented in these articles is a matter of absolute indifference. Appended to this leading article is a briefer one dealing with a new book, a soiree, a family or public festival, or an individual artist, which costs him who desires its insertion from one to two thousand francs. Foreigners, as well, who wish to make an impression in Paris secure the admission of articles concerning themselves in this column. The lesser echoes which follow the main editorials treat of current news, journeys of the President of the Republic, cabinet-ministers and foreign potentates and celebrities, as well as art items, bibliographical information, etc. Tucked away among these items are personal and business paragraphs of from ten to twenty lines each, for which, of course, the newspaper is paid. They deal with the whereabouts and doings of the great Mr. Rostand, who, it may be said in passing, during the first years of his literary activity spent a quarter of a million for this personal advertisement; together with theatrical and artistic announcements of new books, novelties of the fashion and toilette. Notices concerning society meetings, entertainments, weddings, funerals, are accepted gratuitously only from subscribers to the journal. For political telegrams, news-items and political articles the contributors are paid by the newspaper. Theatrical and musical news is an important department. The management of every concert enterprise, every theater and every association of artists has an annual contract with the larger Parisian newspapers, which provides that the latter, in return for the amount paid, obligates itself to accept a certain number of notices and news items. Preliminary announcements of stars, articles treating of plays in which they are to appear, their authors and the performers, interviews with artists, and the like, must be paid for extra at rates from 200 to 2,000 francs. The tariff exacted of amusement promoters is extraordinarily high. This circumsance of itself shows us that no printed criticism of an exposition, a concert, a theatrical exhibition, gives an independent and trustworthy report. One reads elegant, pretty phrases, in whose gradations an initiated Frenchman alone can read approximately the actual state of things. But many journals make it still easier to assure a favorable notice in their columns by enabling one to address the critic in person. Our art critics nearly all possess large picture galleries. How they have been able, with a salary of at most five to ten thousand francs, to acquire such beautiful and often notable collections of pictures need not be further explained. Some fine day they hold an auction sale of pictures and put into their pockets some fifty or one hundred thousand francs.

Journalists who do not write art criticisms have, on the side, a source of income as personal notice brokers, i. e., they secure for their papers the beforementioned personal items, on which they collect a percentage which constitutes at least half their income. Others again are partners in stock speculations. It need hardly be said that all financial and stock-broking intelligence, all industrial and trade news appearing in the Paris dailies is paid for. In all Paris there are but four newspapers which do not pursue these immoral courses, which keep themselves free from corruption, sensationalism, and the chase for money. These are the two long-established, serious and justly honored organs, Le Temps, and Le Journal des Debats, and the two younger ones, L'Action and Paris-Journal. Four journals of character in a city of over three million people! Little enough. With envy the best among us sometimes look over the border. In no country surely can the great daily have become such a common market. Our press is perhaps elegant in tone, but it is at the same time without conscience, without ideals, and by its greed for money, enslaved and vicious."

So far our French critic. As one reads his severe arraignment of the journalism of his own land, one wonders if the daily press of the United States is much better, or influenced by nobler motives. The methods of bargain and sale, of personal and business reclame, may be different in this country: paid advertisements may take the place of downright purchase of editorial mention, sensational exploitation of human misfortune and misery, and detailed and ghoulish displays of the worst passions of the degraded elements of society, coarseness and slang, may replace the elegance of the French press, but that our American journalism, with noble exceptions, is any great improvement on that of Europe, we may be permitted to doubt. It would be interesting in this connection to read a similar unveiling of the spirit and methods of our own great dailies. Perhaps the new series on The American Newspaper now appearing in Collier's Weekly may furnish this.

The Divorce Commissioners in England are giving a public hearing whose record is soon to be published in a Blue Book which will be a valuable document. Some of the most typical of the evidence was that of Bishop Birmingham on the one hand, who, in explaining the indissolubility of the Christian marriage tie from the point of view of the Church, said that he would not give release even to a woman forced by her husband to earn a living on the streets. He would give her only the protection of separation. And, on the other hand, the evidence of working women was focussed

by Miss T. Davies, general secretary of the Woman's Co-operative Guild, an organization consisting of 520 branches and 25,897 members. The attitude of these women to divorce is that they look upon it as a much needed method of release in cases where the marriage tie involves a life of degradation and suffering to women and children, and they are in favor of extending the grounds of divorce to include desertion, cruelty, insanity, serious incompatibility, and mutual consent of the parties. It is unquestionable that one reform that will result from the appointment of this commission will be the equalizing of the divorce law between men and women. "England is now the sole important exception to the equal law governing divorce that obtains in civilized countries," writes Frances Swiney in the "Anglo-Russian." The law is the same for both sexes in Scotland, France, Germany, Norway, Russia, Denmark, Holland, Canada, Cape Colony, New Zealand and the forty-six United States.

Mr. Philip Snowden, M. P., tells us that in the past fifty years over 60,000 lives have been lost in the coal mines of Great Britain. In the year 1909 there were no less than 153,306 reported accidents of a non-fatal character in the British coal mines, and in the last fifty years there must have been no less than seven million such accidents. The death rate is now 1,300 a year—a terrible toll to pay for this necessity of human society. In the United States, of course, the ratio of accidents and deaths is far greater. So that one welcomes the new legislation that is being wrung from unwilling mine-owners, swollen with profits, for a better inspection of mines, precautionary measures, and working men's compensation acts. C. W. W.

FUTHER NOTES FROM THE BERLIN CONGRESS

A special conference was devoted to the subject of woman's peculiar task in religious development, considered under three heads:—religious training in the home, religious instruction in school, and woman's co-operation in the community.

In the home, emphasis should be laid less on what is said about religion than on the religious feeling and its expression through right conduct. True religious progress lies not so much in the spread of liberal at the expense of positive religious convictions, but in the confirmation of the unity of belief and action and in the refining and elucidation of religious feeling as the experience of security and support of all life in God. From this standpoint tolerance toward those of other creeds is self-evident. Religious training consists as much in example and tactful forbearance as in conscious, systematic exhortation.

According to Frau Ada Weinel, Doctor of Philosophy, Jena, a firmer, more radical foundation is needed for religious instruction in school than for religious education in the home, where personality so largely forms the basis. The task of religious instruction is pre-eminently to place before the young people the Christian ideal of life unhampered by dogmatic limitations and obtrusive casuistry and, above all, any attempt at authoritative pressure. It must be freed of error on the one hand by unprejudiced, purely scientific, historical investigation, and on the other by comparison and contrast with the spiritual ideals of other civilizations.

Emphasis must be concentrated on the quickening of independence in the judgment of values, for the Christian ideal gains in worth to the individual only when he is competent to choose it out of the fulness of conviction. Thus chosen, it proves a safeguard in all crises and dangers confronting the young people of both sexes in our complex modern life.

The effective and far-reaching influence of woman in the pulpit was exemplified by an American, Mrs. Effie Jones, Doctor of Divinity and pastor of a Unitarian church in Waterloo, Iowa. To the German, the idea of a woman in this vocation is still alien, but Mrs. Jones, by the charm of her personality and the warmth and simple dignity of her words, succeeded in transforming the somewhat adverse sentiment of her audience into complete sympathy. Her account of the ministrations of American women in the pulpit, particularly her delineation of her own personal attitude toward her calling and of the peculiar significance of woman as pastor, vividly demonstrated to her hearers by both argument and example, how simply and self-evidently the co-operation of woman in the ministry is being accomplished.

In Germany woman's parochial activity is still confined to the career of deaconess. That this profession has, however, received a new impulse from modern pragmatic sentiment and been imbued with fresh spirit by feminine striving towards broader fields and more systematic training was evidenced by the discourse of Frau Helene von Dungern, superintendent of the training school at Darmstadt. Candidly criticising previous methods, she outlined the modern ideal of a trained deaconess. In a two-years' course she should be equipped for all practical, social and ministerial demands of her profession and thus, on the basis of this many-sided education, be accessible to the infinite possibilities for her in the community.

Similar courses were disclosed in operation in England by Mrs. Herbert Smith of London and in America by Mrs. Clara T. Guild of Boston.

Miss Hedwig Winnecke of Strassburg championed the cause of woman suffrage in church affairs on the strength of the Christian ideal of personal responsibility.

The conference closed with the expression of a hope that all women standing on the ground of progress in religious freedom might unite to form a permanent international association. L. P. A.

LIBERTY

If self were forgotten
My soul would be free,
It would sing with the birds,
It would live in a tree
And play with the flowers
And run with the deer,
The walls of its prison
Dissolved in a tear.

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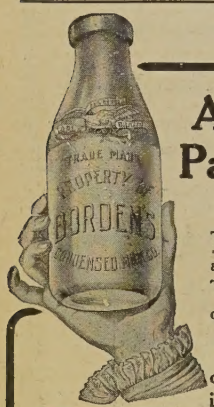

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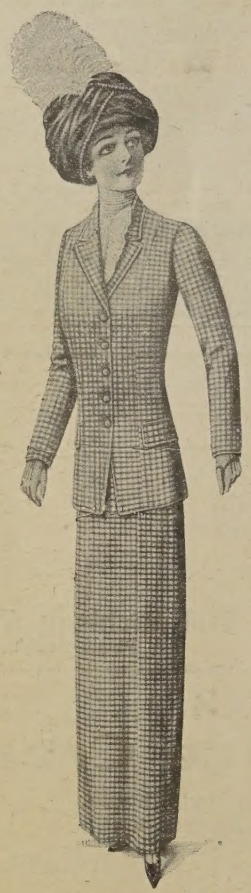

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